HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

Massachusetts.

The following are among the Resolutions passed at the late Annual Meeting of the Massachusetts Anti-Slavery Society. The tone of them is such as we might expect from the "*Old Pioneer.*" The South will read them, without ever dreaming that Massachusetts Anti-Slavery has turned aside from the claims of the Slave, to the discussion and promulgation of *foreign* matters. The rebuke of the London Convention for rejecting a portion of the delegates who were sent there, but more especially for refusing to enter upon its minutes the protest of the minority against this violation of the rights of their constituents, is as stern and decided as it is timely and deserved. The pro-slavery ministers and churches, as well as political parties, receive also a portion in due season. We offer no apology for inserting the last, in the absence of Mr. Rogers. We do it that our friends in this State may know how they, and their cause, and their Editor, and their measures, are viewed in other parts of the country. New-Hampshire Anti-Slavery is now second to none in the land.

Resolved, That this Society is increasingly impressed with the conviction, that the attempt which is making by certain professed abolitionists to organize a third political party is inexpedient, unwise and pernicious; and ought to be discountenanced by all who wish to see a speedy triumph secured for the anti-slavery enterprize.

Resolved, That this Society heartily responds to the suggestion of the Western New-York Anti-Slavery Convention, recently held at Le Roy, that a National Convention be called of such abolitionists as are opposed to the third party movement; and that the Executive Committee of the American Anti-Slavery Society be requested to issue such call, the Convention to be holden at such time and place as in their judgment may be most expedient.

Resolved, That the transmutation of the World's Convention, summoned to assemble at London, on the 12th of June, 1840, into a conference with the British and Foreign A. S. Society, was an act of usurpation upon the rights of the abolitionists of the world, by the Committee of that Society, wholly unauthorized by reason or usage, and as such meets with our unqualified and decided disapprobation.

Resolved, That the exclusion of a portion of the duly appointed delegates of this Society and of the American A. S. Society by that body, on account of their sex, was an act unworthy of their character as abolitionists, and a high insult to the Societies whose representatives were thus unworthily treated.

Resolved, That we cordially approve the conduct of Wm. Lloyd Garrison, N. P. Rogers, C. L. Remond, and Wm. Adams, delegates of the American A. S. Society, in refusing to join the Convention which had thus dishonored the Society they represented.

Resolved, That the refusal of the Conference to enter upon its minutes the protest of the minority against this violation of the rights of their constituents, was an assumption of despotic power more worthy of a slavery-ridden American Congress, than of a solemn assemblage of British philanthropists.

Resolved, That while we have no conflict with the church or ministry, as such, but while we highly admire and commend such churches and ministers as remember those in bonds as bound with them, and preach deliverance to the captive, and the opening of the prison doors to such as are bound; still we do most solemnly denounce the churches and ministers who refuse to bear an open and consistent testimony against slavery as against the seperate crimes of which it is made up, as the most dangerous, because the most insidious, enemies of freedom; as the most strenuous opposers of the spread of the gospel of Jesus Christ, and the most earnest promoters of cruelty, vice and irreligion in the land.

Resolved, That the democracy of the North has met with a just retribulation for its shameful abasement before the Moloch of slavery, in the treachery of the democracy of the South at the late Presidential election; that genuine democracy cherishes a sacred regard for the inalienable rights of man, and instinctively espouses the anti-slavery enterprise; and that no party can expect to win a permanent triumph, either in this or any other country, which does not practically enforce the duty of immediate emancipation from chains and slavery.

Resolved, That the Whig party has neither right nor reason to expect any thing but slaveholders' pay for doing slaveholders' work; that is, nothing for every thing; and as in the adoption of the Constitution, the North sold her birthright for a mess of pottage, which said mess was upset by the South, it would now be very strange if the Whig party should fail of receiving an equally righteous retribution for a similar act.

Resolved, That we have watched with admiration the intrepid and uncompromising course of NATHANIEL P. ROGERS, as editor of the Herald of Freedom, in the arduous conflict which the abolitionists of New-Hampshire have had to wage with the pro-slavery of Church and State; and that we would recommend to the abolitionists of Massachusetts to extend a helping hand to the Herald of Freedom in the pecuniary difficulties in which its undeviating adherence to principle has involved it.

COMMUNICATIONS.

BROTHER ROGERS: I wish with your permission to give your readers the following, which is the remainder of the correspondence between the Suffolk North Association and myself relative to the complaint of the Hopkinton Association of this State. I believe it is sufficiently Anti-Slavery in its character to exempt it from the charge of "extraneous," and may be, as I learn the former was, interesting to many of your readers. Yours as ever,

PARKER PILLSBURY.

MALDEN, Feb. 3, 1841.

Mr. Parker Pillsbury,

Dear Brother: At a meeting of the Suffolk North Association, held in Charlestown, Feb. 2, 1841, the following preamble and vote were unanimously adopted:

"Whereas certain communications have been received by this Association, and are now on file, from the Hopkinton Association, New-Hampshire, and Mr. Parker Pillsbury, a licenciate of this body, relative to charges prefered by the Hopkinton Association against Mr. Pillsbury, therefore,

"*Voted*, That the case be assigned for consideration and final action to a meeting of this Association to be held in Boston, at the house of Rev. Mr. Blagdon, on Tuesday, the twenty-third day of the present month, at *nine* o'clock A. M., when the parties may be fully heard: and that a copy of this vote be communicated by the scribe both to the Hopkinton Association and to Mr. Pillsbury."

A true copy of record,

Attest, A. W. Mc'CLURE, Scribe.

CONCORD, N. H., Feb. 20th, 1841.

To the Suffolk North Association, of Massachusetts,

BELOVED BRETHREN: Yours of the third instant, was duly received. By it, I learn that you have appointed a time and place "for consideration" of the charges prefered against me by our brethren of the Hopkinton Association of this State, and for "final action" on the same. On the course of the Suffolk Association in this matter, I beg to be indulged with a few remarks.

In the first place I was not a little surprised at your disposition *to hasten the "final action"* of a cause of so much importance to the parties concerned. In an "extra official" note appended to your communication, your secretary says, "They [the Suffolk Association] thought it their duty to give you the opportunity to substantiate your allegations against the ministers of your region, on the *truth* of which allegations, you rely for your defence against the charges filed against you by the Hopkinton Association."—You must have been aware that to go from town to town over any considerable portion this State, and summon witnesses and assemble them at Boston, or to take affidavits and transmit *them* to the place of meeting, would be a work of much time and labor. You must also have been aware, that in no other way could I attempt a defence. Had I not then reason to be surprised, that your communication informing me that "*final action*" was to be had on my cause on the *twenty third* of February, was not mailed in Malden, Mass., until the *fourth of the same* month? Is such haste as this, common in suits at civil law?

But let me say farther, *that no charges have as yet been specified against me.* You say in your communication to me of December 1st, 1840, that the complaint of the Hopkinton Association is founded on an article from my pen, "published in the Herald of Freedom, printed at Concord, N. H., October 2d, 1840, containing charges against the clergy that are highly slanderous and unchristian." This is the indictment, and *the whole of it.* Does the Suffolk Association expect me to assemble witnesses at Boston, to prove *every position* in my letter from Orford, touching the clergy? If not, why have they not *specified* the "charges against the clergy that are highly slanderous and unchristian"?

But one word in relation to the manner of procedure in general. We have, in this State, heard much of late, of "Congregational usage," and "ecclesiastical usage," and "ministerial usage." But what shall I call that "usage" which (aside from the considerations already noticed) permits a clerical body, to which I do not, never did, and never shall belong, and to which I am in no way whatever, responsible, beyond that *general relation* which all christians bear to one another, to pursue a course towards one whom they do not regard *as a brother in the ministry* such as the Hopkinton Association have pursued towards me? Had they no *individual* duty to discharge *to me alone?* Or had the Association in their *organized capacity* none?—Could they never as individuals, or together, administer *one word* of instruction, rebuke or correction? When they saw me wandering out of the way, was there no one venerable for age and experience, to warn *my inexperienced* feet? Or could not the body together give the word of caution? Why should they adopt a procedure at the very outset, which they knew must either condemn and banish me unheard, or subject me to such labor and expense for trial, as I am utterly unable to meet?

But they have acted as they saw fit. Nor am I surprised, or grieved. I had no right to expect otherwise of a body of men, who, when a brother came before them with a complaint against one of their number—to sustain which complaint, some six or eight of the best members of his own church stood ready—could deliberately vote in a moment after the presentation, to return it to its author *unopened and unread!!* I have the best of evidence that the clergy, *as a body*, are determined to sustain each other in the crusade against the advocates of the rights of our enslaved fellow men. No unimportant part of that evidence, is the fact that the Suffolk North Association have signified their intention to take "*final action*" on the complaint of the Hopkinton Association against me, irrespective of the *manner* or *character* of that complaint, in three weeks after the determination was formed, and information of it transmitted to the parties concerned. I need not repeat here what I have already intimated, that you, and the Hopkinton Association also, must be aware that it is utterly impossible that I could avail myself of the testimony I must have, in order to a fair representation of the case, in so short a time. But I ask for no continuance. I am not anxious to prove to you that the *great body* of the clergy of this State, are, and ever have been, deadly hostile to any thing like *efficient action* for the overthrow of slavery. I deem it more important to establish that fact among those who are their supporters—I mean their own pastoral charges. And I am glad to know that the happiest success attends my labors, and those of my faithful co-adjutors in the work.—You will not therefore be surprised to learn that I cannot feel myself called upon to appear before you on the day you have appointed for a hearing of the case. I might well say in the language of Nehemiah to his adversaries, "I am doing a great work, so that I *cannot* come down: why should the work cease while I leave it and come down to you?" I should gain but little, even could I do all I could wish. The same work would have to be done among the people that is required now, and by the same instrumentality, and through the same opposition.

I need not say that I have been compelled to excommunicate from my fellowship, most of the ministers of our land, for the sin of conniving at American Slavery. I do not regard them as Christians, or Christian ministers. I regret to be compelled to add that *even the Suffolk North Association* are not an exception. I cannot recognize them as vested with any authority to decide, who shall be licensed to preach the gospel, or who shall not. You have shown yourselves in various ways to be the friends of the *oppressor*, rather than of the *oppress*. Most of you have not even established the monthly concert of prayer, to intercede with God in behalf of the opprest and the guilty oppressor. You have done well for the heathen abroad, perhaps, but have neglected *three millions of heathen* lying right at the door of your own sanctuaries. Most of you have directly opposed the agitation of the subject of slavery among your people. You are in full fellowship with slaveholding ministers at the South, and their *more guilty* apologists at the North. For ten long years we have been laboring to awaken an interest in our churches in behalf of the bleeding slave.—Labor enough has been done in New-England, to have made every church *as such*, the inflexible foe of oppression as it exists at the South, had it not been for the mighty opposition that has been constantly thrown in the way, by the pulpit. It has come to be a mere truism, that the firmest pillars of the bloody Moloch, are the *professed ministers of Jesus Christ.* And in no part of the northern States have these ministers shown themselves more subservient to the will of southern slave-breeding ministers and others, than in Boston and vicinity. With your blood stained feet on the necks of three millions of your brethren, you are deliberately talking of "*censure*" and "*resumption of licensure*," because I have espoused their cause. Recreant to the interests of my Redeemer's kingdom should I be, to recognize such men as the ministers of Christ. Brethren, I know full well how the warning will be received, but still I warn you to REPENT. God has a controversy with you in relation to the awful sin of enslaving millions of your own brethren, and compelling them to live in a state of absolute heathenism, concubinage and adultery, robbing them of every thing, wives, (such but in name,) children, all the endearing relations of life, and even *manhood itself*, to gratify the cupidity of an unrighteous master-hood. The christianity *you profess* and *teach*, has less of humanity in it, than has the religion of the Seminole savage. *He befriends* the slave, and gives him a cheerful welcome to his wigwam, while *you* and most of those under your pastoral care, are deaf as the adder to his woes. Search the heathen world, ancient and modern, and you look in vain for a system of abominations so horrible as that of American slavery.—And yet you baptize, and admit it to full church communion and church fellowship. The Roman with a heart of steel, had his god of war, and the ferocious Vandal his god of vengeance; but on none of their hills reeked an altar with incense to a *slavery-loving divinity.* Did the Nine Sisters ever hold dalliance with the demon of slavery? Was Apollo's lyre ever tuned to his praise? Did ever the wild harp of northern minstrelsy, in all its long buried melodies, indite a hymn to the blood-swelled vampyre? No, *Never*, NEVER. Never was a pro-slavery Deity worshiped, till the (so called) *Christian* coffle was forged, and the (misnamed) *evangelical* thumb-screw was invented, and human flesh had branded beneath the initializing branding-iron of *gospel* (what impiety!) chattelship. And now you call upon us to fall down and adore such a God, or be "*subject* to censure" and to a "*resumption of license*" to preach the gospel, or excommunication from the church. *Brethren, you know you cannot deny it.*

For three hundred years *your* christianity has been gnawing like a vulture on the vitals of Africa, and tearing from her bosom her sons and her daughters, to supply the *Christian slave market.* Her wailings have been borne on the trade winds, to the ends of the earth. And yet Doctors of American Divinity, are divided on the question whether *slavery is a sin?* And even those who feign to believe it is, are by a strange and unaccountable silence in relation to it, more guilty if possible, than are those who doubt.

I have only to repeat, I do not recognize *as Christianity*, that which is professed and taught by the great body of the ministers of our land. I have confined my remarks at this time wholly to slavery, but I have other accounts to settle, when slavery shall be abolished. Let your intimated threat of "censure" and deprivation of "license" by your scribe, be carried into full execution. *I shall still preach the gospel of Christ*, and by his grace, wash my hands from all participation in your guilt on the subject of slavery; and in the last day, be a swift witness against you, *unless you repent.* Brethren, regard this as my letter of solemn excommunication of you, and my work with you is done. I go now to the lost sheep on the mountains, to unfold to them the treasures of the gospel. And I shall tell them as I have done before, "except your righteousness exceed the righteousness" of most of the professed ministers of Christ around you, "you can in no case enter the kingdom of heaven." And when they and you and I shall stand at the bar of God with assembled worlds, the poor sorrow-stricken slave among the vast congregation, it shall be known who has *served* God and who has not, and justice shall be meted out to us all.

Yours in waiting for that event,

PARKER PILLSBURY.

Dismission of Elder David Burroughs, from his Pastoral Charge in Cornish.

About three years and a half ago, Elder David Burroughs was called to the pastoral charge of the Baptist church in Cornish. At that time the Anti-Slavery enterprise can scarcely be said to have obtained a foot-hold in Cornish. On taking his charge, and removing his church connection to the church in Cornish, Mr. Burroughs distinctly announced his attachment to the cause of the bondman, and his sense of duty to remember him in his public ministration—and not to pass by the sin of oppression, as he might from time to time be called, as the minister of God, to level his truths against the sins of the people. This, at the time, gave no visible alarm, and excited no objection to the connection. But no sooner than the pledge began in the mildest manner to be redeemed, than the enemy began to unmask. The bare mention of the cause of the slave, on a Fast-day, was a signal for the sudden withdrawal of members from the house of worship, in the midst of exercises. The first prayer meeting was followed by the prostration of the stairs leading up to the vestry. The advance of the anti-slavery cause was slow at first. The indications of gathering storm, which were very soon manifest, had the effect to deter the pastor, almost entirely, from the mention of the subject in public exercise on the Sabbath; and it was confined almost entirely to the public concert, attended by a handful only, and this constantly hunted by mobocratic rage from place to place. The Elder suffered for a long time, the cause of the bondman to be driven from his desk. But not suffering it to be driven from his *heart*, he also became more obnoxious to political pro-slavery.

At length, a glorious revival was granted his people, when 100 were added, and the church wonderfully increased in Christian life and love. But this spirit was altogether impotent to overcome pro-slavery hatred and malignity, it still lived and raged—it veterans in the church, society, and rabble, forming a patent coalition, waged deadly strife, which has been kept up, passing through various evolutions in Church, Society, Mobs, and Litigation, down to this time. The struggle which began nearly with Mr. Burroughs' ministry, was at first sustained by a few in his flock, joined by a few from the Congregational Church and Society, and has been constantly maintained with firmness, moderation and perseverance—continually increasing in strength, and nerving firmer and firmer through every succeeding conflict, until that which commenced with a single drop of the pure leaven in each church, now encompasses a respectable portion of the bone and sinew of both churches and societies.

It was at length thought that the indications of Providence were in favor of the removal of Elder Burroughs to another field of labor,—and the time having been set for his labors to close here, his anti-slavery, christian, and personal friend, decided to hold a parting visit with him and his companion, on the 11th instant; and appointed Dea. BENJAMIN COMMINGS, of the Congregational Church, to give a Parting Address, in behalf of his friends. The party assembled accordingly.—his dwelling being found too strait for them, they repaired to the vestry, when the subjoined Address was delivered by Dea. B. Commings, at the close of which, A. Bornap, Joseph Richardson, Jr., and Calvin Baker, were appointed by the friends then assembled, a Committee to solicit a copy of the Address, and cause it together with an account of the meeting, to be published in the Herald of Freedom, and Baptist Register—and to procure 50 extra copies of the Herald of Freedom containing the proceedings, for distribution.

ADDRESS.

Forming and sundering human associations are common occurrences in this fluctuating world, and peculiarly so in this our fickle community. Kindred interests, or kindred sentiments, bring us into associations favoring the promotion of those common interests and common sentiments, and we soon and often almost imperceptibly find ourselves bound together by mutual attachments, more or less firmly according to the importance of those interests and sentiments, and the congeniality of mind to mind. And not unfrequently we find those associations suddenly giving way to a new state of things, diversely effecting those interests; or by the veering away of some minds from the common sentiments, taking a different direction, and in their course, as they separate farther and farther, encompassing new associations and forming new alliances which strengthen and increase as they advance, while the original association proportionably diminishes, dies away, becomes extinct, and is forgotten, without producing in the transition any sensible emotion. But there are other associations in human society, which, although to the superficial observer may appear to be quite similar in character, are nevertheless radically different. Proceeding from the foundation principles of life, and action, and being, nourished by mutual struggles, perils and conflicts, they gather a tensity, strength and permanence not to be overcome by the ordinary vicissitudes of this life. They can never, never be abolished. These associations abound in the Christian enterprise in all periods of its history, but especially in its infancy, and other periods of persecution. They were strikingly manifest in the Apostolic age, when the handful of the faithful had to contend with a *world* in chains of sin and moral darkness. It was when believers periled their lives for the truth's sake, that these associations became like the sinews of life—and the sundering them like breaking the heart-strings. The apostolic history is full of interesting incidents illustrative of this sentiment; among the many incidents of this kind I refer to a single instance—Acts, 20: 32–38. This strong, this indissoluble attachment, proceeding from their devotion to the common Saviour, and their common perils in his service, prompted the Elders of Ephesus with alacrity to repair to Miletus, to greet their spiritual father and the much loved Apostle in his journey through their country to Jerusalem, that thereby they might evince their *attachment to him*, and cheer him onward in his glorious career by their pathetic greetings and salutations, and to seek the luxury of his heavenly counsels, prayers and benedictions. The pages of christian history are more or less replete with incidents of a like character, evincing the cementing influence of those heaven-born principles upon the christian heart, attended as they ever have been more or less, with mutual perils and sacrifices.—These modern times of peace and quietude to the christian, have witnessed no scenes more closely resembling those ancient associations than have been exhibited in the Anti-Slavery branch of Christianity. Where ever this cause has been heartily espoused by the christian circle, and the genuine spirit of christian benevolence and sympathy has been awakened in behalf of the suffering bondman, and has poured itself out into *life* and *action* in his behalf, there has invariably come up the same dark and foul spirit from the Pit below, that has ever waged uncompromising war with the peaceful and benevolent principles of the kingdom of Christ—

and has so constantly periled the lives and peace of his followers. Christians are, and ought to be, affected in like manner by these perils in defence of this branch of the truth, as by those of like character experienced in former times in defence of other branches of the gospel. They are *connected* stronger and closer in the bands of christian affection, and are now as then the more closely identified as *brethren*. We lose measurably (and blessed loss it is) a portion of our secular identity as brethren of the same *Church*, our identity as Baptists, Congregationalists, Methodists, &c., and joyfully find ourselves ranged shoulder to shoulder upon the broad and even platform of Christianity—brethren and sisters of the common household of faith; and eagerly extending our arms of love to encompass as a brother, and as a sister, every creature upon the wide earth bearing the impress of the Divine image, and with us bound to the common judgment as intelligent, accountable beings.

Genuine Christian Abolitionists, in these times of peril and opposition, of cowering and time-serving, are drawn together in the common cause of bleeding humanity, by an attraction which severs the brittle, contracted cords of Sect. They are moved by an impulse of benevolence that bounds over the confines of Sect, Party, Kindred, Nation, or Color—and extends the hand to raise the down-trodden, despised, sable African, whose blood has coursed from sire to son, for successive centuries, through the veins of the *human chattel*, and whose mind is rendered ten fold darker than the skin enclosing it, by the Hell-born system of Republican, Christian Slavery. Yes, brother and sister, your hearts will readily respond, *now*, when I remind you of the sweet seasons of the united outpouring of our souls together for the slave, in this room, (when we were permitted here to kneel,) and when we durst not venture here, in the retired cottage upon yonder hill. Yes, brethren and sisters, who have often bowed the knee together in the Bondman's Concert, I doubt not you have also enjoyed a glow of pleasure that *sect* has had no power to separate or mar our devotions, but as the common fraternity of the household of faith and common friends and supplicants in behalf of the brother in chains, we have sweetly mingled our prayers and tears together in his behalf.

And this is not peculiar to the American struggle against the power of oppression. It is not only here where we have to contend with the Goliath power of this monster of oppression, sending forth his ten thousand cords of power and influence through every avenue of the body politic—political, civil, and ecclesiastical, that the christian, as he buckles on the anti-slavery armor, soars above the narrow platform of christian benevolence.—It is so elsewhere. When above 60 years ago the trumpet of alarm was first sounded in the ear of christendom, then slumbering over the ocean of oppression and blood, which deluged every nation bearing the name of Christian, by the little Quaker Club of London, they for a time kept the cause pent up within the confinements of *their Sect*.—But at length it broke the enclosure and the leaven spread through the lump of *Christianity*, disdaining all badges of distinction, cementing in one solid phalanx the Christians of every name in the realm—concentrating their united demand for *Justice, Justice, Justice!* FREEDOM, FREEDOM for the bondman, in thunder peals upon the ear of Parliament, at the same time rolling in Petition after Petition in rapid succession, swelling in magnitude as they multiply, until *four* sturdy sons of John Bull are seen bearing together to raise the *Ladies' mammoth Roll, miles in extent*, upon their table, already about to crush under its load. And the same leaven, blessed be the God of the oppressed, is still diffusing itself farther and deeper and higher, in the christian world—and like the hidden volcanic fires within the bowels of the earth is heaving, and rolling, and agitating the moral world, and is ever and anon heaving up new breeches in the sides of this moral monster—and is destined to send forth more and more violent and extensive heavings, until the monster is hurled from his seat upon earth, down to the pit from whence he came—and Ethiopia every where shall stretch forth her hands unto God.

My dear sir, the consideration that you have acted the part of the faithful pioneer, in leading us into this heavenly enterprise, and thus far conducting us onward amid the scoffs and jeers of a pro-slavery world, undaunted and undismayed by the thick clouds of darkness, tempest and rage, that have from time to time gathered and spent their fury over your head, led us to gather around you to-day to give you the parting hand, as a token of our *confidence*, our *gratitude*, our *love*. Although the separation is to us painful, it is neither to us nor to you matter of surprise. The time serving and calculating—not the bold, dauntless, faithful pastor that proclaims the *whole truth*, has a lease of his place in these times. While we submit to the providence which separates us, we trust you are only separated to another post in the vineyard of the Lord, and in the anti-slavery enterprise,—and although we may no more be led by you in our prayers, yet we trust our prayers will meet yours in the general column that ascend to the throne of grace, each returning *concert*, for the *bondman*. And we trust sir, that your fiery trials in this place will in no wise quench your ardor in the service of Him under whose banner you have enlisted, nor deter you from speaking out *boldly* for his down-trodden poor; rather let these trials prove as the furnace to the pure metals. If you should at any time be left to contrast your trials with the *quietude, tranquility* and *plenty*, enjoyed by those shepherds who kindly sympathise with the unfortunate *slave-holder*, who was so unfortunate as to receive his Patriarchal system of servitude and sin with his inheritance from his ancestors, and is so unfortunately situated in it, that he cannot repent; or with those Priests and Levites, who silently pass by on the other side, and make no agitating noise about the matter to disturb *any* of the flock,—remember that He whose words cannot fail, hath said, inasmuch as ye *did it*, or *did it not*, unto one of the least of these ye *did it*, or *did it not*, unto *me*; and that the giving of a cup of water in his name shall not fail of its reward. If at any time when you have seen the columns of the enemy gathering density and their ranks thickening and extending around you—you have seen any of those to whom you looked for the faithful and valiant in fight cowering and giving back; remember that when the enemy came under cover of night upon the great Captain leader, *all forsook him*, and fled—not even the intrepid Peter proved steadfast. If at any time you have seen the enemy's forces led to their violent and repeated attacks upon you by deserters from your *Body Guard*, remember that one of the *twelve* led the band that captured our Lord. If at any time when these thick clouds have darkened the heavens over your head and a gloom and melancholy has settled down and brooded over you, you fancied yourself about to be forsaken of *all*, and given up to be trampled in the fury of the enemy and there seemed no opening ray of light and promise through the gloom and darkness, think of that awful hour when forsaken of *all* and filling up to the brim the terrible cup of sufferings for our sakes, and the darkness and gloom at length totally eclipsing the Father's throne, the awful moan was wrung out, *My God, My God, why hast thou forsaken me?!* and let none of these things move you—continue the steadfast friend of the bondman, plead his cause, demand his rights, proclaim his wrongs *abroad*, pour out the truth and in thunder tones warn this guilty Nation of the impending wrath of God which must break upon it and crush it, except it repent of its cruel oppression. Take courage to be more dauntless and still more faithful, trust in the Lord and in his sure word of prophecy and of promise. Is it not said, *Ethiopia shall stretch forth* her *hands unto God*, and can it be done while that hand is chained and the knowledge of God shut out from the mind? Take courage also from the signs of the times and the gathering hosts of the Lord preparing themselves unto the great and triumphant *battle of Liberty*. Notice the mighty and extensive heavings of the moral world. Dear Sir, in behalf of this anti-slavery and christian circle, I tender you and your companion the assurance of our undiminished *confidence* and *attachment*,—with our best wishes and prayers for your future usefulness and prosperity with the people of your future charge. And, sir, whatever may be the course of the body of the Clergy in regard to the Anti Slavery enterprise, we expect that if the Cornish Anti-Slavery Society dies, while you live, we shall be able to find in you a Clergyman to attend its funeral in true old organization style.

After the conclusion of the address the pastor made some very appropriate remarks for the occasion, and this interesting scene closed with singing and prayer; when the party repaired to the dining room, where a bountiful repast was spread, and after partaking of the refreshments, spent the evening in visiting, &c.; when an invitation was extended [illegible] a brother to form an escort to accompany our friend to his new residence and pastoral charge in Haverhill.

Friday, 12th, met at the Baptist vestry and formed a company of 30 sleighs, containing upwards of 60 of the *true* and *tried* friends, and rode to Meriden; where Prayer was offered by Elder Burroughs, when an affecting farewell was taken by him and his companion, and we parted, they to their new field of labour, and we to our respective homes.

H. B. ALDEN, Scribe.

Excommunication of Pro-Slavery Sectarian Organizations.

CAMPTON, Feb. 17, 1841.

Dear Brother: The annual meeting of the Grafton County Anti-Slavery Society has just closed in this place. The spirit and character of the meeting may be seen in the following resolutions passed:

"*Resolved*, That every body in the land, who is not a decided and *open* abolitionist, is an abettor or sustainer of the slave system and all its inherent abominations, and is a SLAVEHOLDER, whether he live south or north."

"*Resolved*, That the SECTARIAN organizations of this country and the local organizations that belong to them, cast their influence in favor of slavery and against anti-slavery—and those persons who fellowship them as *christian* organizations, help to perpetuate slavery and are virtually slaveholders—and duty to God and the slave demands of abolitionists that they should forthwith openly renounce them as christian *bodies*."

The discussion of these resolutions excited a deep interest. The first divides all the people of this country into two classes in reference to slavery, *Abolitionists* and *Slaveholders*. Those who are not *open—committed* abolitionists, are slaveholders. Not slave-*owners*, but slave-*holders*.—Here is a difference. There are but few slave-*owners*—250,000—those who actually claim and hold men as property—but there are many slave-*holders*—[illegible]. The 250,000 *owners* could not *hold* the three millions of slaves, in their present condition, did they not receive aid from others. But the whole military power of the nation—every person in it—is by the south and the north, understood to be pledged to the slave *owners*, to hold the slaves in bonds till the owners shall see fit to release them. Every individual and social organization, religious, benevolent, political, pecuniary, or literary, that as an organization, or individual, opposes anti-slavery or countenances slavery, is a slave-*holder*, i. e. helps to hold the slave in his servile condition. This was startling—but could not be denied. Every individual and every organization, in church or state, that is not against slavery, is for it—is *anti*-slavery or *pro*-slavery. Every person and thing that is not known to be *anti*-slavery, should be spoken of and treated as *pro*-slavery—as *abolition* or *slavery*. To let slavery alone is to be a slave-*holder*. To oppose anti-slavery or let it alone, is to be a slave-*holder*. The God of the oppressed has drawn this line. "He that is not for me is against me." The *slave* has drawn this line. All the victims of prejudice and oppression have drawn it.—Slave owners have drawn it. A slaveholding church and ministry have drawn it. Congress has drawn it. Abolitionists ought to have drawn it long ago. Let them do it now. Let every man, woman and child, and every organization, that is not open *anti*-slavery, be set down as slave-*holder*. There can be no *neutrality* in this matter. Let us, as abolitionists, hold this up as the *only* issue—an ABOLITIONIST, or a SLAVEHOLDER.

Great interest was manifested in the discussion of the second resolution. It was argued that when a person declares slavery to be a *sin*, he, by this declaration, *excommunicates* all that is pro-slavery—renounces slavery, slave-*owners*, slave-*holders*, and every combination of men whose influence goes to perpetuate slavery, as *anti-christian*. To say that slavery is a sin is to excommunicate from christian fellowship all that sustains it. Many have said this without a thought that they would be called to renounce our clerical and sectarian organizations as heathen. But, by repeated trial, the "sectarian organizations, and the local organizations that belong to them," have, as the resolution declares, been found to "give their influence (as bodies) in favor of slavery and against anti-slavery." Of course to belong to them and to support them as *christian* organizations, is to throw around them, pro-slavery and utterly abominable as they are, the hallowed sanctions of christianity, and thus to give to slavery, with all its crimes and cruelties, the most efficient support—to make slavery a *christian* institution! To make that whose sin is an abolition of christianity, christian!! To be a member of a *pro* slavery, or a slave-*holding* corperation or organization, as a *christian* body, and to continue to support it as such, after its slave-holding character is known, is to be a *slave-holder*.

The last part of the resolution follows from the first. It is the duty of all abolitionists to renounce all our pro-slavery local and denominational organizations as anti-christian and heathenish. The only question to settle is this. Is this or that sectarian or local organization *pro-slavery?* If so, duty to God and man demands that we should openly *excommunicate* it as anti-christian. Unless we would stand before God and man as slaveholders—as aiding and abetting in the wrongs inflicted on our brother—we must openly and publicly *excommunicate* our pro-slavery organizations, in church and state, as wicked and utterly offensive to justice, mercy and humanity. Every abolitionist excommunicated them virtually from christian fellowship when he said *slavery is a sin*. Now let him do it formally and openly.

Look at the GENERAL ASSOCIATION of New-Hampshire. EDWIN HOLT, who bought and sold a woman and justifies the deed, is a member of it, in full fellowship as a *christian* minister, and unrebuked by the Association.—Many of its members are hostile to the anti-slavery cause—the Association, as a *body*, is—and throws its influence on the side of the oppressor. Reverend Daniel J. Noyes and his church have excommunicated *five* of their best members—*solely* because they would not fellowship and support a pro-slavery minister and church as a *christian* minister and church. Yet Daniel J. Noyes and *his* church are received by the Association as *christian*.

NEW-HAMPSHIRE MISSIONARY SOCIETY. This is a *pro-slavery* institution. Its influence in the State is all against anti-slavery and in favor of slavery. It is a slave-*holder*—and those who sustain it are sustaining southern slavery with all its crimes and pollutions. It keeps anti-slavery out of the churches under its care. It does not allow its missionaries to agitate anti-slavery in the towns and churches where they are stationed. It does what it can to keep anti-slavery agents and papers out of those towns and churches. Its General Agent and Secretary—*Reverend* BENJAMIN P STONE—is pro-slavery—a bitter enemy to anti-slavery. Does what he can to prevent the spread of our holy and heaven-born principles. He joined Daniel J. Noyes' church and help turn out J. B. Chandler and Amos Wood, because they were consistent abolitionists, and now goes about the State and tries to destroy their influence, because they are excommunicated. He has tried to set the people of Campton against their minister—T. P. Beach—because he is a true-hearted and self-sacrificing abolitionist. Thus the New-Hampshire Missionary Society casts its influence in favor of slavery and against anti-slavery.

The General Association of this State holds *christian* fellowship with the Presbyterian sect—that has many slave-*owners* and slaves in its bosom.

Thus these sectarian and benevolent (?) organizations stand on the crushed hearts and lacerated bosoms of three millions of slaves.—They are cemented together by the tears, the blood and brains of the slave. BLOOD is upon them—the blood of souls. They sustain a system of *concubinage*, *man-stealing* and *murder*.—They are against the slave, and for the oppressor.

The application of *abolition* to pro-slavery church organizations has revealed the thoughts of many hearts. It shows how we have all been led astray by sectarian ministers to do homage to social combinations rather than to God. *Principle* has been displaced in our hearts by *organization*. We have been led to think that God dwells in the *corporation* rather than in the individual—that men are *ingrafted into Christ by organizations* rather than by individuals; and that we are responsible as corporate bodies rather than as individuals. The MAN has been lost in the organization. Our sectarian clergy have deluded the world into a belief that, to join a church corporation, is to be joined to Christ; and to be cast out of such corporation, created and sustained by legislatures at the point of the bayonet, is to be cast out of Christ. The impression has been that the church of Christ is a body of MEN (the WOMEN are mere hangers-on—IVY-TWINERS—admitted to swell the numbers) incorporated by the legislature, in due form, with power to *sue* and *be sued*—rather than a regenerated individual. A soulless, irresponsible organization has been, and is generally considered, the spiritual Temple of God on earth rather than the living, priceless, heaven-born soul. The presence and government of the living God has been associated with the church organization, a soulless, irresponsible *abstraction*, rather than with MAN, living-MAN. The church corporation (in which one half of mankind is a non-entity, because of *sex*) is regarded as the image and vicegerent of God, rather than the HUMAN BEING,—men are christians and have put on Christ as corporations rather than as individuals.

Thus christianity is made a soulless *corporation*, rather than a *personality*, and the worship due to God and the regard due to man, have been paid to church organizations, rather than to their legitimate objects. That sacredness which should ever be felt for a human being, and which should hallow and consecrate every brother and sister as with the Divine presence and glory, has been associated with these soulless corporations. Hence it is so hard for members of church organizations to excommunicate them from christian fellowship, though, by such fellowship, they must sustain slavery and baptize, as *christian*, the foulest system of crimes the sun ever shone upon.

True anti-slavery is a *principle*—a sublime and holy principle, and not a corporation—and it elevates principle and dashes in pieces and consumes all social combinations in Church and State that impede its progress. Anti-slavery seeks out MAN and honors him as the image and glory of God on earth—as his vicegerent—and scatters, as chaff before the whirlwind, every organization that tends to man's ruin and degradation. To lift MAN—the divine glory of this world—the Lord of earth under God—from the pit of degradation and horror into which slavery had cast him—to rescue humanity—dear, priceless, blood-bought humanity—from under the auctioneer's hammer—is the object of anti-slavery; and it will shiver to atoms, with the thunderbolts of truth, every organization that stands in its way.

I have made these remarks on sectarian organizations, because, in substance, they were made in the convention. I say nothing against social organizations, as such—believing it right and duty for human beings to associate to aid and sustain each other in all goodness and truth. But I speak against *pro-slavery* organizations. Duty to God and the slave demands that we should excommunicate *them* from all *christian* fellowship. It is certain our sectarian organizations are the very temples in which slavery has taken refuge—the pro-slavery clergy are the doorkeepers to guard the loathsome demon from the anti-slavery assault—and when anti-slavery comes to enter the temple and tear the monster from the horns of the altar and slay him before the Lord—the pro-slavery clergy thrusts her back.

ABOLITIONISTS! Renounce, at once and forever, all such blood stained, slavery-cursed and slavery-sustaining organizations. Be yourselves, as *individuals*, temples of the living God, into which scorned and imbruted humanity may find a dear and sweet shelter from the pro-slavery sectarian organization storm that now beats upon it. Be yourselves, *individually*, the church of the living God—the pillar and ground of the truth—rather than hold the relation of *christian* fellowship with pro-slavery church organizations, and thus be accessory to the sighs, tears and stripes of the slave, and to the conversion of the divine image—your own nature—into a thing. DARE TO STAND ALONE WITH GOD IN THE UNIVERSE, rather than, by social organization, help to spread the sanctions of our holy religion over a system of fraud and villainy such as earth never saw—AMERICAN SLAVERY.

H. C. WRIGHT.

Kentucky in Agitation.

Our Kentucky papers contain much interesting matter, which we should be glad to lay before our readers. A spirited discussion of the slavery question is now going on in the Legislature (on a bill to repeal the law against the importation of slaves.) and in the public journals.

BROTHER ROGERS: I have no doubt that our cause is the cause of God, and that it is the duty of every individual to be engaged in it, and to use all christian means to promote it—that it will go forward to a final consummation, though all the powers of earth and hell should engage to oppose it. I still believe that the professed church and ministry are among the main pillars of slavery, whether they are aware of it or not, and that we should use every christian means to remove them, for it would be like Sampson pulling down the pillars on which the temple of Dagon rested, to get them from under the patriarchal institution. If it would not be extraneous, I should like to say a few words as to what I consider the proper means to be used to destroy the peculiar institution. If it be God's cause we must use his means, the weapons of his appointment, against His enemy. The weapons of our warfare are not carnal but spiritual. The word of God, the foolishness of preaching, are his weapons.

The evil is a moral one, it lies in the heart, and will never be removed but by a change of heart, and consequent repentance of the sinner. Now I do not believe political action, or forming political parties, nominating candidates, electioneering, and in that way either building up, or pulling down the kingdoms of this world, will ever affect the emancipation of the slave, or any other moral reformation. It appears to me, that those ministers who are engaged in this way are leaving the word of God, and serving tables.—It may be said that I have changed my grounds since 1838, when in behalf of a meeting of citizens I questioned the candidates, and in 1839 voted for an abolition ticket. I confess humbly that I have, because my opinions upon the subject have undergone a radical change.

I do not believe that any legislative enactments, or judicial decisions, will ever reform the world. No political party could abolish slavery if it would, or would if it could, and we may as well expect that Satan will divide his kingdom against itself, as that it should. By arraying numbers any moral reform will, and must be defeated, and by engaging in such a contest we leave our moral power. In order to remove the evil with which we are contending, the slaveholders and their apologists must be converted from the error of their ways. It is not more necessary for the good of the slaves, than for the good of the slaveholders, and also their apologists, who are in reality in heart slaveholders.

Every individual of the human family is under obligation to show clearly, and unequivocally that they are opposed to the sin, and hold it in abhorence, but that they love the sinner, and desire his best present and eternal interest. No person can divest himself of this responsibility, for God has laid it upon them. Hence the duty is enjoined upon all, high and low, rich and poor, minister and people, male and female, (no exception being made of any class or condition, who are not to perform their duty) to rebuke &c., See Lev. 19: 17. 1 Tim. 5: 20. James 2: 19, 20. Math. 18.

This duty should be peformed in a spirit of love and kindness, so that the offender shall have reason to believe, that the performer is not his enemy, but his friend. I am afraid that much of our rebuke and admonition does not partake enough of this spirit. I do not ask that the guilt be palliated or shifted on to other shoulders but would rather say, "Thou art the man" to the guilty, but do it in kindness. I suppose that where evils are public, it is proper to publish all such facts as are necessay to show its existence, and extent, and to engage all in its removal, but in such a manner as not unnecessarily to wound the feelings of any. I deny the right we have to pursue any different course toward Fergurson who killed his wife, and the rumseller who stimulated him to the deed, perhaps equally guilty; and the slaveholding minister and his apologist, or the war-maker, who murders by wholesale, and his apologist, be he minister or layman; one is entitled to our kindness and sympathy as much as the other, or if any should have the preference, it should be Fergurson. I advise the editors of religious journals and all others who are ready to proclaim through the length and breadth of the land, the crime and guilt of our degraded fellow men, (made so by public authority and for the good of the people,) and excite a feeling of revenge against them, and yet complain of the harshness of rebuke to slaveholders, and their apologists, to see to it that they have a good bible reason for their conduct. If the human family, or any portion of it is ever converted from the error of their ways, it will be by kind, christian rebukes, by the word of God faithfully applied; it will be by individuals feeling individual responsibility and performing individual duty, and doing it in the spirit of Christ, who when he was reviled, reviled not again, and when he suffered, he threatened not, and then relying alone on the power, and grace of God, as the efficient cause. And whoever goes to work with other means, or with any other spirit, or other trust, will fail of his object.

It never will be done by General Assemblies, General Conferences, General Associations, or other ecclesiastical bodies. They have so much work on their hands, to keep the church right on such matters as the mode of baptism and see that it conforms to our "standards," or our "discipline," or to "congregational usage," that, as a general thing, they have no time to spend on such trivial matters as the eradicating the killing or enslaving men, even by professed christians. Besides, the world will never be converted, nor its evils eradicated by the authority of men, whether it be the bulls of the Pope, or any

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other ecclesiastical dignity. I do not mean that every body should not exert all their influence in favor of truth; in every plan in which they may be called to act, nor that men now will be outwardly restrained by the assumed authority of men, or that it is not proper in its place to show that Godliness is profitable for the life that now is, as well as that which is to come, but that such means will never change the heart and should not be the principle ones used.

If men must vote let them vote in favor of liberty, peace, and righteousness; if they must combine together into Presbyteries, Conferences, or Associations, let them carry the principles of the gospel there, and act them out; so that every body may know on which side they are.

As to excommunication, if it means to deprive any human being of any of the ordinances or privileges of God's house I deny all right in the church to excommunicate the individual or individuals the church.

When we have used all gospel means to bring the sinner to repentance, and remove the evil, if it is not accomplished our responsibility ceases, and not before.

BENJA. CHASE.

Chester, Feb,. 1841.

BROTHER ROGERS: I believe there are many abolitionists who would esteem it a privilege to aid in the support of those missionaries, Dresser and others, who have gone to Jamaica, without the patronage of any society, and also Hiram Wilson, the missionary to the Wilberforce settlement in Canada, if they knew of any medium through which funds could be transferred to them. I request that if there is any agency in Boston through which funds may be sent, that notice may be given through the Liberator and Herald, and if not that one may be established and notice given.

BENJAMIN CHASE.

Ohio Legislature.

In the Ohio Legislature numerous petitions have been presented, and large numbers more are continually coming in, for the repeal of the law against harboring fugitive slaves, and the law denying colored men the right to testify in courts of justice, against white men. Bills for the repeal of those laws who have been introduced in the House of Representatives by the Judiciary Committee. A bill for the incorporation of a seminary in Brown county, for the education of white and colored children on equal terms (but intended more particularly for the benefit of the latter,) has passed through the House of Representatives, and at our last intelligence was under discussion in the Senate

SLAVERY. The legislature of Kentucky has by a vote of 54 to 34, in the lower house, decided against the repeal of the law of 1833, which prohibits the importation of slaves into that state as merchandise.

From the tone of the Louisville Journal, and the sentiment expressed by many talented and influential politicans of the state, we should not be surprized if an effort were made in a few years, to abolish the system of slavery. The present indications are decidedly in favor of it; and in the event it comes to pass, we devotedly pray that our brethren in Kentucky, may be found co-operating with the civil government in so good a cause. We do hope for the honor of Christianity, that it will not be said to their discredit, that they are stumbling blocks in the way of a measure of public policy, that would efface from the escutcheon of an enlightened state, the stain, which the system of slavery has stamped upon it. We love Kentucky. It is our native state, where reposes the ashes of our ancestors, and where we delight to muse upon the reminiscences of the past. Nothing but the system of slavery prevents us from being an occupant of its soil, and mingling our voices, with many of the companions of our youth, in celebrating the high praises of Him who has "redeemed us and washed us in his own blood."—*Journal of Christianity*.

CHRIST LOVED HIS MOTHER. The last thing I have to say about the character of Jesus Christ is, he loved his mother. The Saviour was nailed to the cross; the whole of his body was suspended from his lacerated limbs; and here he had to hang, hour after hour, till life actually sunk under the power of suffering; but even here he did not forget his mother. He gave, in the most touching manner possible, his dearest friend a charge to be kind to her, to protect her, to take care of her as long as she should live. He did this, however, almost by a word; for under such circumstances it was torture to speak. "BEHOLD THY MOTHER," That was all, but it was enough. Now let me ask any one of my readers, whether young or old, who has a mother still in life, as you shut this book at the close of this paper, to go and devise some act of kindness and affection for her in imitation of the dying example which the Saviour set us. Do something to cheer and comfort her; even if it is no very substantial act of kindness it will bring gladness to her heart; as a memorial of your kindness and affection.—*Abbott*.

NEW-YORK INSTITUTION FOR THE DEAF AND DUMB. On the 31st December, 1839, there were 169 pupils resident in the Institution. Received during the year 35; discharged 52; remaining Dec. 31, 1840, 152. Of this number the sexes are equally divided —76 of each.

Sugar from Beet Root. In Bohemia the manufacture of sugar from beet root is very great. Of 52 manufactories, there are at present 46 at work, not to mention many refining houses. There are also nine manufactories for syrup from potato meal. During the last working season 35,000 quintals of sugar made. A great part of this goes to Austria.

HERALD OF FREEDOM.
'Inasmuch as ye did it not to one of the least of these, ye did it not to me.'
N. P. ROGERS, Editor.
'In the name of our God we will set up our banners.'

CONCORD: FEBRUARY 26, 1841.

The Herald Press, &c.

Our friends who have generously contributed for this purchase, will please send in their gifts to care of P. Pillsbury, our General Agent, by private opportunity, if possible—or by bank checks where more convenient. The little press is under mortgage and must be redeemed. The Lord bless the liberal souled friends who have put shoulder to the wheel. The Sectarian pulpit looks aghast at the unexpected amount given by our *few*.

CHURCH CORRESPONDENCE.

We promised our readers this week the doings of the Congregational Church in Plymouth in regard to ourselves as a member of that body.—But we have not time, on account of our late return home, to give any thing beyond the two first letters,—that of the church committee to us, and our answer to the church through that committee. We think the whole important to our anti-slavery movement, as it reveals the spirit of pro-slavery sectarian organization towards it, and the manner in which it always treats anti-slavery and the abolitionists, who are so unfortunate as to be subject to its displeasure—and it may indicate the duty of abolitionists towards Sect. We call solemnly on every one of them to come out from it, as Lot fled from Sodom, and when they linger, we point them to the angel that hastened Lot,—and if they look back, we bid them "Remember Lot's wife."

We give a fact or two in illustration of the two letters. We left Plymouth in February, 1839. As early as December, 1837, we had, with other anti-slavery brethren made out, with much ado, to have a *nominal* discussion in the church on the subject of slavery. A committee reported a state of facts in relation to the system—such as the numbers and condition of the slaves in the country, and their deplorable, horrible state, and the infernal position of the people towards them, and the concern the church had in their enslavement,—accompanied with such resolutions as a church (or any other body of *human beings*) ought to pass in view of such facts. The facts were notorious ones and undeniable and indisputable. That part of the report containing them, was first acted on, and *deliberately rejected*. The minister and the Reverend Samuel R. Hall, who was at the head of the late literary Seminary there, were decided in their opposition to its adoption The church rejected plain, undeniable matters of fact, as unquestioned as any fact in our geography or history. Some of the resolutions they adopted, others they mutilated of their anti-slavery character, and others they rejected outright. Among the *mutilated* was one declaring Slavery to be a heinous sin against God and the deepest possible crime and insult towards man, and that it ought *immediately* to be abolished. We have not the words before us, but give our recollection of the substance. The church files can correct us if we misremember. They *amended* the resolution so far as to strike out the word *immediately*—and substituted "with the least possible delay." The argument for the amendment was the danger, &c. of immediate abolition. They left the slaveholder his "least possible *delay*," which is all he wants—all the rum-seller wants—all any impenitent sinner wants.—It is DELAY. They would not say *as soon as possible*—for that means *immediately*. They *rejected* the resolution declaring it inconsistent to admit slave masters to the pulpit and to church communion, and they *adopted* one declaring it to be the duty of the church to do all in her power, with prayer and fasting, to overthrow the slave system, and that *without any delay*. They somehow omitted to vote this down—but that they inadvertently passed it is evident from their never taking a single step in accordance with it, from that day to this, except to hold one fast called at the importunity of the abolitionists—which was observed by the minister's reading Doctors Reed and Matheson's vindication of New-England from the guilt of American Slavery,—the very guilt we had met to confess and fast about—and the minister declared too at that or some other church meeting when it was referred to, that the resolution had been forced upon the church.

In consequence of these and other pro-slavery conduct of the church, and the minister, (in pulpit as well as out,) we got sick of hearing him and of going through the forms of a religious communion with them.—And often before leaving Plymouth, and generally on our occasional Sundays at Plymouth afterwards, we abstained from going to them.—The church knew all about it and why it was, and would have been the last in the world to have called us to an account for it. All the while we remained at Plymouth, and for nearly two years after our removal here, they were silent. But after a little company of abolitionists dared to set up a meeting for ourselves, independent of Sect and without its permission, they grew alarmed, with the Sectarian bodies generally, and wrote this letter. And instead of frankly stating what we think must have been the occasion of it, they bring forward this old, obsolete, outlawed complaint, about absences from their worship and communion. But if it were the true ground of complaint, why did they not complain in the time of it,—as they ought to have done, if ever? They can answer, if they have aught of answer to give.

But we can comment no longer—The printers are waiting. We will give the excommunication process next week—here only premising that instead of laying our letter before the church, the committee, as we understand, and as we had apprehended, suppressed it, and some of them set on foot a private labor against us, after beginning a public one on the same subject matter, with the sinister intent to get rid of *us* and the *subject* together. The minister and his adherents did not dare bring it before the church, and have a hearing upon its merits.

PLYMOUTH, October 22d, 1840.

Dear Sir: At a recent meeting of the Congregational church in Plymouth, the undersigned were appointed a committee to correspond with such members of the church as have removed from town, and have not taken up their connection with the church.

Among others, your name, and that of Mrs. Rogers, and Miss Caroline Farrand, appear among the number.

It is now more than a year since you removed from us: and as yet you remain enrolled as a member. We have however noticed with deep regret in repeated instances when in town upon the Sabbath, you have absented yourself from our worship and the communion of the church.

We are anxious, to understand your views and feelings in regard to your relation to this church.—Will you have the goodness to communicate freely with us upon this whole subject.

Wishing you grace, mercy and peace,

We subscribe ourselves

in behalf of the Church,

GEO. PUNCHARD,
JAMES MORRISON,
JONA. CUMMINGS,
A. McQUESTEN,
WM. GREEN.

CONCORD, Nov. 29, 1840.

To George Punchard and others, Church Committee, &c:

Brethren,—Your letter of Oct, 22d, was duly received, and would have been answered promptly but for my continued engagements, and I now have to snatch a brief period to pen you an answer. I wish the answer laid before the Church personally, and in as full a meeting as convenient.

You express "regret" at my "repeated absences," when occasionally at Plymouth, "from your worship and communion." I marvel somewhat at this, knowing, as you all must, the occasion of those absences. If you have forgotten it, let it be recalled to your recollection by the enchained and desolate object before you, at the head of this sheet.* Remember the position of your minister, and the leading influences in your body, toward her cause and its advocates. If you still are at a loss why I absented myself from your worship and communion, I must then state to you that it was because your pulpit is a pro-slavery one, and your church has no real communion with anti-slavery or with abolitionists.

That your pulpit is pro-slavery, I need not prove to those who remember the strange comment of your minister on the VI chapter of Timothy,—applying to the friends of the slave the epithets in the 4th verse of that chapter, and giving this their character as his reason for "from such withdrawing" himself; his extraordinary remarks on the epistle to Philemon—this among others—that Christians should beware how they aided the fugitive slave, and that they ought to send him back, whether his master were a kind or cruel one;—(his position in substance, if I remember right;)—his advocacy of the slaveholder's cruel project of exiling the free colored people of the country to the dismal shores of Africa; his uniform unfriendly demeanor toward the anti-slavery cause, and the abolitionists, *as such*;—his charging me with falsehood, publicly, in the monthly concert, because I asserted there that the slave system denied the slave the means of salvation by withholding from him the word of God; and his procuring or counselling the exclusion of the abolitionists from the use of their own meeting house, after they had appointed an anti-slavery meeting there, and had assembled to hold it—excluding them forcibly, and before all the world; and when it was laid before the church and the minister, he openly vindicated it—and the church officers, who had aided him in it, declared it would be repeated on like occasion. And one of your committee has a complaint on account of it, now laying more than two years before the church, not only unredressed, but totally disregarded, so far as I know, as if he were a plantation slave—and he hopeless of redress, *for he is an abolitionist*. I marvel at seeing his name to your letter.———I ought never to have gone into that meeting-house after that extraordinary indignity, or had *nominal* communion with those who committed it; and it now seems to me I ought, when the church deliberately refused to give us any satisfaction, to have testified openly against them as an unchristian body, and come out from among them. I certainly can never commune with it again, or hear its minister preach, so long as they retain their present position.

But are the absences you mention the occasion of your writing? If *so*, why have you so long delayed it? Is not the fact of *my attending an independent meeting in this place* the occasion if it—of which meeting you say nothing—but ask me instead, to "communicate freely with you on this whole subject!" I will communicate freely with you, brethren, when you frankly ask me what you wish to know of me. Your request seems to me too *general* for a *particular* answer.

I have not withdrawn from your church to enroll my name with any church here. There is no one here with which I could conscientiously unite,—and I suppose there is no peaceful withdrawal, without. If I have done wrong in not withdrawing without joining another church, I am ready to acknowledge it. I have often thought of doing it.

You ask my "feelings" with regard to my relation to you. I have no other than kind feelings towards every member of your body, though I think your position in regard to slavery, and some other of our great public iniquities, is highly dishonorable to God, and grossly inconsistent with the christian profession. I should be glad to correspond with you or any of the church, on any of these great subjects—if a correspondence could be conducted in a fraternal spirit, and with a sincere desire after light and christian duty. I am entirely ready for this on my part.

I have shown your letter to the other persons named in it. Whether they consider themselves addressed by a letter to the male portion of the head of our family, I do not know. They must answer for themselves.

It is my duty to apprise you, that, as I regard our correspondence of an anti-slavery character, I shall publish it in the Herald of Freedom.

Your brother,

N. P. ROGERS.

* The kneeling Slave at the head of the Anti-Slavery letter paper.

"Political Action."

March approaches and we are reminded, by association, of "March meeting,"—an occurrence, which but for old habitual associations, we might become aware of or might not. We seriously take less interest in it than we did in the recent lunar eclipse—and we may predict more of important result to weather, and crops, and human wants, from that transient *obumbration* of the night luminary, by our "dirty planet," which "got between" it and the great sun, than we can apprehend of weal or woe to the country from this coming game-cock fight of our political parties. The country will be the worse for the *fight* —not worse or better for the *result*. It is no sort of matter which gets the victory. The country will have had a *row* and a *scrape*, and every body that goes to it will be a degree or two the lower in the moral scale for it. Anti-slavery can hope for nothing from it, result as it may. It has much to fear from the inevitable effect of the squabble on the public heart and mind.—The people will be harder to enlist for God and Humanity after it, than they were before.

How shall the anti-slavery voters conduct at it? We can't tell you, friends. We can admonish you how *not to do*—easier than how to *do*. Don't vote for either of the Governor candidates—and above all things don't set up one of your own, *as a party*. You will do worse to play the partisan politician in the name of anti-slavery, than in your old names of Whig and Democrat, or whatever. Don't be anti-slavery politicians.—It is too much like rum-selling deacons. Don't vote for any of the Congress candidates but Joel Eastman,—so far as we know their names.—Joel wrote an anti-slavery letter, and we believe sincerely,—though if he were elected to Congress he could not do our cause any good. A politician can't do it any good any more than a sexton can a sick man. All the '*saxon*' can do is to dig his grave and bury him. The politician can attend the funeral of anti-slavery or of slavery, whichever should die. He can't act before the decisive event; it will turn out so, whoever doubts it now. We have learn'd the nature of politics as to anti-slavery. We once thought it might be turned to anti-slavery account—though we never advocated third partyism, that we know of—and if we did, we are sorry. The best we could ever say of voting, to our recollection, was not to vote for pro-slavery men, but scatter, if your parties would not give you a chance to vote your anti-slavery principles. This was our doctrine two years ago and not third partyism. Let New-Organization have the whole credit of Third Party foolery.—This is our advice. We speak as it strikes us. Let every man be fully persuaded in his own mind.—But he will find that "March meeting" will chill his soul like the touch of a dead man.

Congress.

Correspondence of the Journal of Commerce.

WASHINGTON, Thursday, Feb. 4th.

Mr. John Quincy Adams having obtained the floor, made a most extraordinary harangue. He was listened to with much interest, and it would seem that his remarks will bring upon him much censure from some quarters. I did not hear the first part of his speech, but I was told that his object, from the beginning, was to give his reasons why he should not support Mr. Henry A. Wise as a leader of the House of Representatives under General Harrison's administration. It was a queer subject, and it was treated in a manner equally remarkable.

In the first place, I am told, he protested against the discussion of this and that question here, Tariff, bank, &c.—in advance of the recommendation of the President. He read from the Constitution that clause which provides that "the President shall, from time to time, recommend such measures as he shall judge necessary and expedient." Until this was done, it was idle, in his opinion, for the House to debate questions of policy not brought before them for their action.

He referred to Mr. Wise's remarks as dictatorial to the new President and to the House, and strongly expressed his dissent from his views. That member assumed to be a supporter of General Harrison, and to state what his policy ought to be. He disagreed entirely from him as to the course of policy that General Harrison would pursue and ought to pursue.

In the course of Mr. A's remarks, he adverted to some prominent principles advanced in the house by Mr. Wise, and expressed his dissent from them. One was *duelling*; another was *slave-overseeing*; and the third nullification.

Mr. Adams sent to the chair a newspaper with the remarks of Mr. Wise on the controversy between Cost Johnson and Duncan, where in Mr. Wise says, "there will be no *fight*." Mr. Adams commented on this and represented Mr. Wise as lamenting that the duel law had been passed, and that there would be no fighting.

Mr. Wise and Mr. Johnson both interrupted Mr. Adams, and called him to order. Mr. Adams was sustained by the chair, and went on. With the leave, he said in the most scornful manner, of the House and the professed duellists, he would proceed, &c. his remarks. He did proceed, and in a manner that defies description. The outpourings of sarcasm on the individuals whom he wished to reach, was as copious as it was bitter. The manner of the speaker, as well his venomous and stinging words, told, through every sentence, as he went along.

He was resolved, he said, to bring to the notice of the committee and of the country the subject of dueling, at all hazards, and he would not be put down nor dictated to, by the duellists. He insisted that some Southern men were in the habit of browbeating the Northern men *because* they, the Southern men were supported by their constituents in the practice of duelling, while the Northern men were not. He said this was a matter for the House and for the country to look at—it concerned the independence of the Northern members, and the freedom of speech on that floor. If the Southern men were permitted to menace us with the pistol, whenever we dissented from them, there was an end to free deliberation in this Hall. It must be decreed by public sentiment, as well as by law, that duelling here should not be tolerated. He said, he hoped to see no more duel murders in this nation. I cannot said he shoot a man through the heart and then shed tears over his fate. The constituents of the gentleman applauded his duelling, and required it of him, as the gentleman had stated in a public letter. But his (Mr. Adams') constituents would not justify him in fighting a duel.

Mr. Wise several times explained, in the course of this attack with great force. As to the last idea, he explained that his constituents were opposed to duelling, and that they had often begged him to avoid it. When he fought, it was against their wish, and he might add, his own.

Mr. Adams also attacked Mr. Wise as to his course on abolition petitions, and dwelt with great emphasis on it. His remarks were stronger on this point—the suppression of petitions—than I ever heard from him.

Finally he came to what he considered Mr. Wise's nullification, and exulted in the fact that he had sustained the Administration in its course on that subject.

Mr. Adams declared that he would not support such principles. Mr. Wise he said, had raised a *tri-colored standard*, and call on the House to follow him; one color was black, the emblem of slavery; another was red, the color of murder; and the third was of a pale, sickly, and death-like hue, representing nullification. This standard he (Mr. Adams,) would not follow.

But it would be idle for me to attempt even to allude to Mr. A's points. The speech surpasses any thing that the imagination can form, not only in regard to personal invective, but to originality of views on public questions.

When Mr. Adams had done, Mr. Wise rose and made a reply, remarkable for its moderation and dignity. He confessed that at first he was irritated by the gentleman's remarks. Had any young and vigorous man made so heartless, venomous malicious, and slanderous an attack on him, he would never have replied to him *here*. But this attack came from a man venerable for for his age, his rank and his history. The veneration which he, Mr. Wise, had for Mr. Adams' father, for his own public services, and for the renown State that gave him birth, would restrain him from taking any notice of this wanton assault. The gentleman might be gratified by it, but his friends there were deeply wounded. One intimation he would repel—viz.—that he (Mr. Wise) would insult Mr. Adams or any other man because he was not a duellist. I insult *him*? Sir, I would strike down any arm that dare it. The gentleman has obtained a victory, and I hope may enjoy it. I leave him possessor of the field. But, at this moment, I am a hapier man than he is!

Loud applause followed Mr. Wise's remarks. The Chairman (Mr. Casey) promptly interfered to preserve order.

Mr. Wise sat down, and some dozen of members rushed to his seat, and congratulated him warmly on what had passed.—Certainly, Mr. Wise, deserves great credit for the general moderation of his course, during the last two sessions.

TO PRODUCE LIGHT BY FRICTION. This may be done by rubbing two pieces of fine loaf sugar together in the dark; but in a much greater degree by two pieces of silex or quartz. By this this means one may distinguish the time by a watch; but what is more surprising, the effect is produced equally strong, by rubbing the pieces of quartz together under water.

Bloating in Cattle.—Where other means have failed to reduce bloating or hoven cattle, the volatile spirit of ammonia has frequently afforded almost immediate relief, owing to its chemically decomposing the gas generated in the stomach. The dose for a cow or ox, is a table spoonful, a tea spoonful for a sheep, diluted with water or other convenient liquid.

Press and Type for the Herald.

We give the present state of the contribution:

Brother Harper,	$25 00.
Brother Cheever,	25 00.
Brother Worster,	25 00.
Dr. Farnsworth,	10 00.
A Friend,	25 00.
Brother Alden,	25 00.
Brother Melendy,	25 00.
Brother Dutton,	25 00.
Brother L. Beach,	25 00.
Brother Folsom,	25 00
Two Friends in Dover,	25 00.
Brother Marian,	25 00.
Brother McCrillis,	25 00.
	$310 00.

$350 00, is the sum needed.

WEEKLY LIST OF REMITTANCES

M. Adams, Willard Jefts, John Huse, Isaac Towle, Nathan Sawyer, Masa Morey, Epps Burnham $1.50 each——A. Farnsworth, F. P. Atkinson, Samuel Page 2d, R. R. Baynes, Constant Storrs $2.00 each——Joseph Palmer $1.00——Daniel Emerson 1.05——Stephen Chase, Daniel Gove 2.1 $1.08 each——Dea. Francis Burnham 1 26——J. Conner 96 cts.,——D. Osborn 77 cts.,——Allen Sawyer 45 cts.,——John Ladd 21 cts.,——W. H. Russell $6.50.

Joshua Coolidge jr., $4.00 was credited to you on the books. It was printed $2.00 in the remittances by mistake.

POETRY.

Christian Mariner's Hymn.

BY MRS. SOUTHEY.

Launch thy bark, Mariner?
Christian, God speed thee!
Let loose the rudder-bands—
Good angels lead thee!
Set thy sails warily,
Tempests will come;
Steer thy course steadily,
Christian, steer home!

Look to the weather bow,
Breakers are round thee;
Let fall the plummet now,
Shallows may ground thee.
Reef in the foresail, there!
Hold the helm fast!
So—let the vessel wear—
There swept the blast.

"What of the night, watchman?
What of the night?
"Cloudy—all quiet—
No land yet—all's right."
Be wakeful, be vigilant—
Danger may be
At an hour when all seemeth
Securest to thee.

How! gains the leak so fast?
Clean out the hold—
Hoist up thy merchandize,
Heave out thy gold;—
There—let the ingots go—
Now the ship rights;
Hurra! the harbor's near—
Lo, the red lights!

Slacken not sail yet
At inlet or island;
Straight for the beacon steer,
Straight for the high land;
Crowd all thy canvass on,
Cut through the foam—
Christian, cast anchor now—
Heaven is thy home.

From the Christian World.

The Virgil of Love.

BY MRS E. H. EVANS.

CALMLY within its cradle bed
A gentle babe lay sleeping,
And silently beside it there
A sister, watch was keeping.

She gazed on it with tender pride—
Its curls of amber brightness—
The morning's blush upon its cheek,
And its brow of pearly whiteness.

She marked the line of azure light
Beneath the shadowing lashes,
And knew not if 'twast loveliest so,
Or lit with mirthful flashes.

She was a fair and gentle girl
Who watched the baby sleeping,
But oh, a brighter one than she
A holier charge was keeping.

Softer than moonlight was the ray
Upon those features shining,
And radiant as the stars, a crown
That angel brow entwining.

And earthly eyes have never worn
Looks so intensely beaming—
So soft with love—so bright with joy,
With heaven's own beauty gleaming.

Nor ever lips of mortal maid
Parted with smiles so tender,
Or ever mortal form been seen
So dazzling in its splendor;

Far-floating was her glorious hair—
Her hair of sunny brightness—
And half enfolded were her wings
Of more than snowy whiteness.

Fair, blessed mother! guarding still
Her infant's happy dreaming,
Unseen by others, round his couch
Her robes were ever streaming.

But well the favored sleeper knew
And smiled at her caressing,
And listened to her spirit-tones
That ever spoke in blessing.

At last about his little bed
Were sounds of bitter sorrow,
And throbbing hearts that feared to think
Upon the weary morrow.

But lo, a more ecstatic smile
The angel watcher weareth—
A lovelier glory than before
Upon her face appeareth.

A dimming of the half-shut eye,
A cry, half pain, half gladness,
A shudder o'er the lovely limbs,
And he hath done with sadness.

A spirit towards the glorious gate
Of paradise is wending—
A cherub in her arms she bears
To share her bliss ascending.

Its shrine of clay is decked with flowers,
Tears down their leaves are stealing,
But at the throne of God on high
Mother and child are kneeling.

TEMPERANCE.

Letters from the Alms-house.--No. 4.

The dream which I had the night that the man died of delirium tremens, I will now relate:

I dreamed that I witnessed the TRIUMPHAL PROCESSION OF ALCOHOL.—The god of Alcohol reposed upon a car, *before* which came in long procession, those who aid him in his conquests, and *behind* it were arranged, as was the custom in the triumphal processions of ancient heroes, the numerous trophies of his victories. I will describe it in the same order that it passed before me.

The whole was under the guidance of a large number of rather satanic looking characters, who acted as marshals on the occasion. The time was midnight, and thick darkness covered the earth. Torches were carried by the devils, which sent forth a yellow flame, with a tinge of blue. This gave a strange and appalling appearance to every object, and of course made the horrid objects that I saw still more horrid. From the fumes which loaded the air, I supposed the burning materials to be spirit and brimstone.

First in the procession came a very grave looking body of men, dressed in black.—These were clergymen of various denominations, with a multitude of deacons, elders, church wardens, &c. In front of them marched a very solemn personage, holding aloft a book on which I saw inscribed in large letters,

PASSAGES OF SCRIPTURE,
INTERPRETED
By the most learned and acute of all Commentators,
DIABOLUS.

Next came Legislators, Justices of the Peace, &c., headed by a man having a banner with this motto,—*Every lawful business must be legally protected.* Then followed a *motley* set, whom I discovered, by the mottos on their banners, to be *moderate drinkers.* Their mottos were—*The good creature of God—A little is good—Down with alcoholism—Moderation in all things—Temperance, not Total abstinence.* Next to these came a multitude who seemed to be the very pink of respectability,—wholesale dealers, distillers, and men who let their shops for the traffic. The inscriptions on their banners were on this wise—*A respectable and legal business—We are not responsible for the use of Ardent Spirit, &c., &c.* Directly behind them came a low-lived, mean looking crew. They were the dramsellers. They were preceded by a man bearing on the top of a stick an enormous rum glass, with strings of cents jingling about it. I read on their banners—*Liberty and Equality—We, the people—Down with the priestcraft—Down with Church and State—We must live.* Some of the banners were the same with those which were carried by the moderate drinkers.

This scurvy crew, the dramsellers, were throwing their dirty caps into the air, and crying out, *Great is the god of Alcohol.* The *very decent* and *respectable* gentlemen before them looked back occasionally with great complacency, and some of them once in a while *faintly* joined in the shout, the fear of tarnishing their *respectability* forbidding a full echo of the shouting of their filthy friends, the dram-sellers.

Next came the car on which reposed the god, which I will attempt to describe. It was not drawn, but it was self-moving, the power being in the wheels. These were four hogsheads of Rum, Brandy, Wine and Whiskey, and they made a dreadful rumbling as they went. The body of the car was figured all over with drinking scenes, from champagne party down to the worst scenes of the vilest dram shop. The projecting front of the car was surmounted with a figure holding a cup in its mouth, with a silly leer on its face. There was a canopy above, and on its cornice were represented bottles, labelled as you see them on a bar room shelf. *Brandy, Gin, Old Spirit, Madeira, Rum, Sherry, &c.* From the mouths of the bottles issued the same kind of flame as that of the torches. Alternated with these were faces of all the varied expressions and appearances that drunkenness presents. The self-complacent look; the silly laugh; the besotted face of the old drunkard, with his grisly locks; the doltish face of a man dead drunk, and so on. On the top of the canopy was an animal evidently of swinish origin. Behind the car was fastened a box, on which was inscribed *Pandora's Box.* What a car! how belitting the gods that drunkards worship! How many are crushed under the wheels of this American Juggernaut! The satanic marshals were constantly busy in bringing victims to throw down before it, and the god seemed to be delighted with the motion which the crushing of these poor creatures gave to his car. There were unearthly figures dancing about the car, with all sorts of instruments, but there was no harmony; it was a din of discord. A few of them continually repeated in a sort of recitative, these words—*War, famine, pestilence, slay their thousands, but Alcohol slays its thousand thousands.* And the instruments would strike up a chorus of horrid discords, such as one would suppose could be made only in hell itself.

Behind the car followed all its multifarious *trophies* of Alcohol. First came a multitude of drunkards, staggering, dancing, fighting and performing all sorts of antics. The hell-like chorus of the instruments about the car seemed to keep them in constant motion, and they echoed it with a drunkard's shout. Their appearance was exceedingly grotesque. They were pale faced, and red faced, and occasionally a bottle-nose,—some with torn, slouched hats, some covered with rags, some lame and limping, some with a boot on one foot and a shoe on the other, and some barefooted; and all had the mark of a beast in some way or other upon them. I perceived constant accessions to their numbers. These were brought by the satanic marshals from the ranks of the moderate drinkers ahead, where they had put themselves without a right so to do. Directly behind these was a car especially devoted to those who were dead drunk. O what a mass of disgusting brutality! The top of this car was graced with a swinish animal of monstrous dimensions.

Next came inmates of the Alms House, young and old, decrepid and lame, some straight, and some bent over, some sore eyed, some crazy, and some showing the marks of puling idiocy. Among them walked pale faced, weeping women, carrying and leading naif naked, sordid children, while their husbands walked behind them, with hands in pocket and shrugged shoulders, a perfect personification of laziness. Then followed a car containing the sick of all sorts. Among others, I noticed particularly a thin, gaunt fellow, coughing with all his might,—another man lying down, with purged, purple face, as if in apoplexy,—another with every muscle in spasmodic action,—another swelled to bursting with dropsy,—and another, a woman, with dishevelled hair, in convulsions.—The body of this car was lettered all over with such words as these,—*Consumption, Dropsy, Apoplexy, Convulsions, Fever, &c.* After this came some *representations* of scenes which could not be acted out. There was a drunken row, with its torn clothes, bunged eyes, and flying clubs and brick bats. There was a man drawing his wife along by the hair. There was another with a club, driving a woman and children out of doors.—There was a man and woman fighting with shovel and tongs. There was a man with an axe running after a woman, and another cutting his wife's throat with a carving knife. These and other similar scenes were represented in transparencies, and made a very prominent part of the display of the occasion.

After these followed criminals of all sorts, and such a horrid set of faces I never saw. There was vice and passion of every kind depicted boldly in the countenance. Some of them carried their clanking chains. There was the murderer with all his ferocity, the adulterer with wanton look, the cunning thief, the bold highway robber, the accomplished counterfeiter, the young harlot with painted face, the old harlot with dingy blanched skin, and hollow rancorous voice, the most disgusting object of earth.

Last of all came a corps of devils, chanting in recitative these words—*Great are thine earthly trophies, O god of Alcohol; but the wonders of thy might are fully shown only in the hell from whence we come.*

Here my dream ended. I awoke, trembling like an aspen leaf, and the sweat stood in great drops upon me. I hope I shall not be indicted for dreaming, as Deacon Gile's Mr. Cheever was. But I would say that if any one who is implicated in any way in the traffic in ardent spirit, thinks that he is meant in any part of the dream, he is right. He no doubt had his place in that triumphal procession of his god, Alcohol.—*Norwich Courier.*

RESULTS OF TEMPERANCE. Smithfield Penitentiary is closed! There was no longer any pretext for keeping it open. The steady declension of commitals to Richmond Bridewell—twelve hundred this year less than last—has left a hundred cells empty. Here is one of the many savings arising from temperance: *the citizens of Dublin are relieved of the entire expense of one prison.* But what is this to the moral results? *They* are, indeed, delightful to reflect upon. Again, look at the increase in Savings' Banks lodgments, as shown in our publications of Monday. And what is the additional fact? That the pressure of depositors has become so great in Abbey-street branch, that the committee have had to open the bank another morning in the week.—*Dublin Freeman's Journal.*

MISCELLANY.

Short and Easy Lessons.

Question. What is the unpardonable sin?

Answer. To attack and expose the sins of the clergy.

Q. should we not try them by the Bible standard?

A. By no means. They are themselves the standard.

Q. What is the greatest injury to religion?

A. To oppose and expose the errors and sins of its professors and teachers.

Q. Is not the *peace* of the church of infinitely more importance than its *purity?*

A. Yes. Hence what a world of mischief reformers have made in every age?

Q. Is innovation always wrong?

A. Yes. Hence the introduction of the Gospel was a sore evil.

Q. What is the true doctrine of consistency?

A. "Modern" consistency is to profess to be an abolitionist, and at the same time oppose abolition. Say that slavery is a dreadful evil, and at the same time carefully abstain, and use your most vigorous exertions to make others abstain, from every attempt to destroy it.

Q. What is the object of the church?

A. To prevent the improvement of society, and to retard the amelioration of the condition of man.

Q. What is the object of the ministry?

A. To please the people. See Gal. 1: 10.

Q. What are the best means of overthrowing popular vices?

A. Letting them all alone.

A. Who are the true friends of the Gospel?

A. Those who take care not to extend its principles and blessings impartially to all men.

Q. Is God a respector of persons?

A. Yes; he loves the white man, and the rich man, and the honorable man, far above the black man, and the poor man, and the obscure man—and so ought we.

Q. Is truth mighty, and will it prevail?

A. Yes; in respect to every thing but slavery; statistics will overthrow it.

Christian Witness.

A Minister Runaway!

The following notice is from the Augusta (Ga.) Constitutionalist, of Oct. 22d, 1840. The man who makes merchandise of the servant, would not hesitate to make merchandize of the LORD. Yet, what is there here more than the regular operation of the system? A minister of Christ is made merchandize of, and goaded by intolerable oppression, or perchance, led by a desire to preach the gospel to his poor oppressed brethren, departs from his oppressor, and is forthwith pursued with an outcry, as if he were a criminal, and a reward offered for his apprehension and confinement in the common jail, so that the oppressor may get him once more into his power! Do we live in a heathen climate? Are we a civilized people? Or is this the work of some idolatrous chief of a barbarous people?—*Mass. Abolitionist.*

REWARD. A suitable reward will be given for the apprehension and lodging in jail, so that I may get him, of my negro man BILLY, commonly known as Will Bruner, a stout fellow, about six feet high, high cheek bones, large mouth, and *an exhorter in the church.* Inform Edward Campfield, Esq., Augusta. HENRY B. HOLCOMBE.

Men have loved Darkness rather than Light.

An amiable lawyer, after pushing his toilsome but successful course for many years, at last won a seat in Congress. On his way to the meeting of that assembly, he was taken with a disease which at first did not seem alarming. A physician, with whom he was on terms of intimacy, went to see him. This physician was one who thought the soul of great value. He believed the disease one of those which flatter but destroy. He felt impelled to tell his friend so, and to ask after his preparation for crossing the river of death. The lawyer answered him that he could not believe in Christianity. The doctor asked if he had ever investigated the matter. He replied that he had read such and such books on the subject, (naming over some five or six infidel authors,) and that he deemed this a sufficient research. Being asked if he had never read any thing on the other side, he confessed he never had. His friend told him that he deemed this a strange investigation, but would wish to hear the argument of his strongest confidence, that on which his hope leaned with the most quiet security. His answer was substantially as follows: "I can never believe in the darkness said to prevail over the land at the crucifixion of Christ. The strange silence of all writers except the evangelists, disproves the statement; particularly elder Pliny, who devoted a whole chapter to the enumeration of eclipses and strange things, would surely have told us of this occurrence had it been true."

His friend the physician, answered him with the following facts:—"My dear friend, permit me to tell you where you obtained that statement concerning the silence of contemporary authors, and the chapter of Pliny devoted to eclipses. You read it in the second volume of Gibbon's *Decline and fall of the Roman Empire.* There would be some degree of force in the statement, were it not for one individual circumstance; that is, it is not true! A tree painted on paper may resemble an oak, but it is not an oak. There is not a word of truth in Gibbon's account, although the falsehood is polished. That which he calls a distinct chapter of Pliny, devoted to eclipses, seems to have taken your full credence. Pliny has no such chapter! It is only a sentence, an incidental remark, as it were. It consists of eighteen words. I will repeat them to you, if you wish to hear them. The import of the remark is, that 'eclipses are some time very long, like that after Cæser's death, when the sun was pale almost a year.' A man hears of many things which he does not write. Pliny does not mention the darkness, but Celsus does, and so does Thallus, and Phlegon, Origen, Eusebius, Tertullian, and others, some of them Christians, and some of them pagans. (The reader can see Horne's Introduction, vol. i. chap ii.) "I am sorry [illegible] author, splendid as were his talents, for he sometimes penned falsehood without scruple, if religion was his topic."

The sick man was silent—fell into a long, deep reverie,—after a few days he said to a relative, "If what I read in youth gave my mind a wrong bias, I suppose I must abide the consequences, for I cannot investigate now." He fell into convulsions, and died.

Reflections.—Poor man! The truths of the gospel and the history of the Testament were presented to him, and he turned away. He read a statement against the Bible, made by a modern historian who hated Christianity, and he recieved it at once, without asking further! He took hold on a falsehood, without one moments delay or hesitation, relied upon it, and continued to believe it for twenty years, never asking after further testimony! Surely *men love darkness rather than light.* Ten thousand truthful facts were before him and around him, on the page of history,—they favored Christianity, and he did not observe or remember them. The first historic lie he met satisfied him. It seemed opposed to revelation.—*Cause and Cure of Infidelity.*

THE ONONDAGA INDIANS. La Fort, chief of this tribe, called upon us the other day, to get the correspondence between Messrs. Forsyth and Fox, in relation to the Caroline affair. We took the occasion to make some enquiries of him about the present state of the nation. It is generally supposed that all the tribes of Indians surrounded by *civilization,* are decreasing and dwindling away. However this remark may apply to others, (and we believe generally speaking it is correct,) we are happy to say it is not true of the Onondagas; although, until within a few years, such was the melancholy fact with them.

The Onondagas are now generally engaged in agriculture, and are making themselves, thereby, comfortably off, and even some of them are rich. Andreauga, who died about two years since, has left a widow who can scarcely be beat by our *pale-face* farmers. She had, last fall, over fifty acres of wheat put into the ground. Besides wheat, she raises all kinds of produce of the country, live stock, and *cuts lots* of hay. The different individuals of the tribe are increasing their comforts, erecting better buildings than they have had heretofore, and appear to be getting along in the ways of civilization and intelligence about as fast as some other parts of the country, which the recent census has disclosed. This tribe numbers now between three and four hundred, and has increased nearley 20 per cent. for four years past. The disease of which they have mostly died, is the consumption—caused, in the main, by drunkenness and its concomitant evils. There is a law against selling or giving ardent spirits to the Indians, but the motive of gain, with some beings, breaks down all restraint of this kind.

Mr. La Fort, the above named chief, sends his children to a common English school, near the Reservation.—*Western State Journal.*

NEW-YORK AND VIRGINIA. A select Committee of the Virginia House of Delegates have reported in favor of an inspection law, to prevent the citizens of New-York from carrying off Virginia slaves in their vessels.

THE SENECA INDIANS. The Ogden Land Company, it seems, sheltering themselves behind the shadow of a Seneca chief, have just shot forth an arrow in their defence, (a pamphlet of sixty-five pages.) Lawyers, it is said, can assume any character at will, but to put accusations against William Penn and the Friends into the mouth of one of these dignified sons of the forest, is in bad taste, nor does the boasted benevolence of motive attributed to this company sound much bettter.

The present position of the Ogden company and the Indians, reminds us of the following fable of the crocodile and the boy.

A crocodile in the Nile, it is said, once observing a boy on the bank, felt a strong love for him; he silently approached, but on seeing the obstacle that the abrupt ascent presented between him and the object of his affections, began to pour forth a flood of tears and the most pathetic moans. He entreated him to come down that he might embrace him. The boy, who understood the case perfectly, replied that the bank was too steep to make it safe, and in fact he preferred remaining where he was.

The principles of benevolence, however, operated so powerfully in the breast of the crocodile that he could by no means give the matter up. Lions, he said, were sure to destroy the poor child if he remained where he was; he wanted to convey him to a place of safety, and so great were the efforts he made to ascend, that the friends of the boy became alarmed, assembled for his defence, and chased the monster back beneath the slime of his own river.—*Evening Post.*

IMPORTANT TO BLACKSMITHS.—STEEL ORE. We find in one of our exchange papers, the fact we relate below. If true, the business of manufacturing edge tools will undergo a great revolution, as the labor now expended in their manufacture will be superseded by the more simple process of casting them. Our informant states that in the town of Duane, Franklin County, Pennsylvania, is a vein of magnetic oxide of iron, distinguished from the other minerals of that region by its capacity of yielding, directly from the process of smelting, a substance possessing all the physical and chemical properties of manufactured steel. From this analysis, it appears that the steel properties of the substance resulting from the smelting of minerals are adherant, and not the result of any new or peculiar process of essay. However little the world may be prepared to give credence to the existence of such a mineral in the state of an oxide, the fact is now too well established to admit of scepticism, and no one who will examine the edge tools and cutlery of all kinds that have during the past season been cast from this mineral and sent out into most of the cities for samples, can do so great violence to his own senses as to doubt any longer the existence of a 'natural steel,' from which, by the simplest mode of moulding and casting, razor blades, penknives, shears, plane irons, gouges, axes of all sizes and descriptions, and every variety of tools of the machinist and carpenter's shop, are at once produced, having all the properties and best qualities of the purest steel.—*N. Y. Era.*

WET FEET. How often do we see people trampling about in the mud, with leather soaking through, and how often do such people, when they return home, sit down by the fire-side and permit their feet to dry, without changing either stockings or shoes. Can we then wonder at the coughing and barking and rheumatism and inflamation, which enables the doctors to ride in their carriages? Wet feet most commonly produce affections of the throat and lungs; and when such diseases have once taken place, "the house is on fire"—danger is not far off; therefore let us entreat our readers, no matter how healthy, to guard against wet feet.—*Med. Adv.*

VELOCITY OF LIGHTNING. Until within a few years the velocity of the electric fluid has been a matter of conjecture merely. Late and ingenious experiments, however, have proved conclusively that electricity travels with a velocity nearly four times as great as that of light, being at the rate of four hundred thousand miles a second.

MORAL SUASION. A gentleman in this village, not long since, was passing a drunkard's house, and heard a noise within that induced him to enter suddenly. The husband had his little child by the heels, and was just swinging it back, as if to dash its brains out against the chimney. His wife was struggling with him in agony, and imploring him not to murder the child!

What rumseller can have the heart to continue his traffic, when such are its horrible results?—*Springfield Gaz.*

PRAISE-WORTHY.—Several of the Clergymen in New-York, have engaged to deliver in succession, a series of sermons on the subject of Temperance. The course will commence on Sunday evening next, with a sermon at the Broadway Tabernacle, from the Rev. Dr. Patton. Would it not be well for the clergymen here to do likewise?

ANOTHER OUTRAGE. It appears the feelings excited against the negroes at Dayton, Ohio, have not yet subsided. We learn from the Journal of the 5th inst. that on the morning previous, three houses occupied by the blacks were fired and burnt to the ground. No alarm of fire was given, but the buildings were allowed to be consumed, without any effort to extinguish the flames, their contents being consumed in them. The city council of Dayton have offered a reward of $150 for apprehension of either of the incendiaries.

LEAD. The Galena (Illinois) Gazette states that the exports of Lead from that place during the past year were about twenty millions of pounds, the cost of which at Galena, was $700,000.

A Milita Captain, receiving a note from a lady requesting "the pleasure of his company," understood it as a compliment to those under his command, and marched the whole of them to the lady's house.